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WEEKLY REVIEW.

—We understand that a well-known and much-respected Catechist of the Church Missionary Society, Mr. Daood Mokham, was on Thursday evening stabbed by a Mussalman. The Catechist was returning from a Bible and Book Shop in Upper Duncan Road, to Mazagon, when a Mussalman accosted him, and endeavoured to get him into discussion on the question of the Sonship of Christ; but Mr. Daood, seeing the temper in which the man was, declined the controversy. Suddenly the Mussalman drew a knife and stabbed the Catechist twice in the face and then in the back. The man threw down the knife and ran away, but was pursued and caught. The wounded Catechist is now in the hospital. Hopes are entertained of his recovery. We have noticed of late a good deal of excitement in the Mussalman portion of this community, and are disposed to attribute it to one or more persons who have come here from Northern India and have made themselves very prominent by open-air preaching against Christianity and in glorification of Mahomedism.

—A series of meditations on the five chapters of John (xiii.-xvii.) containing the account of our Lord's last evening with his disciples, before his crucifixion, appeared about 14 years ago in the *Bombay Guardian*. They have lately been published in a volume in America, by the Presbyterian Board of Publication, under the title of Love Revealed. We find in this volume a few traces of the mild Calvinism that we formerly entertained. Some passages treating of election are different perhaps from what the writer would have made them, had he been now writing them. The remarks that occur on the subject are not however in conflict with Scripture teaching; a sentence here or there might require to be altered; but generally what is said on the subject of that doctrine, is directed against that view of it which divides mankind into those that may be saved and those that may not. But the writer would now go further and speak more boldly on the subject; and would be glad to supplement what is contained in the volume by such remarks as may be found in a column of this issue under the head of "Texts and their Meanings."

—Before the Wigan railway disaster passes from the public mind, it may be well to mention an instance of remarkable preservation in connection with it. Mention has been prominently made of the loss sustained by Mr. Wark, three of whose four children, with their nurse, were killed on the spot, and his wife seriously maimed. He is spoken of as 'an excellent man, a stockbroker in London, and an elder in Regent St. Presbyterian Church.' He was going down to Scotland with his wife and family to spend their autumn holiday in their native shire. The preservation to which we refer is that of the children of our friends in Bombay, Rev. Mr. and Mrs. Small of the Free Church Mission. Their children are in an institution in London, and as their vacation occurred just at this time, Mrs. Small had thought of asking her friends the Warks to take charge of the children to the North of Scotland. As it was possible, however, that it might not be convenient for the children to leave by the same train, she finally decided not to do so. Yet the children went by that very train; only, not having been placed under the care of Mr. and Mrs. Wark, they were in another carriage and escaped uninjured. Many will give thanks to God on behalf of our friends, spared so terrible a trial.—The Honourable Arthur Kinnaird was also a passenger by the train, in one of the forward carriages which kept to the line, and was thus saved.

—Some notice having appeared of the Rev. Mr. Taylor's proposal to build a central Preaching-place in Calcutta, we think it well to make the following extract from a letter of his:

We are going to build with Calcutta funds a cheap preaching-bungalow near Bow Bazaar. We have rented a lot for Rs. 100 a year, and will put up a bungalow 36×48 feet, to cost with sittings about Rs. 1,000. It will last at least for five years. It is possible the Lord will have us buy several good sites suitable both for English and Native work, as we shall progress and need them, and put up cheap bungalows. In seven or eight years, when these shall require to be removed, we shall be able, with good sites paid for, and a living church in each place, to build pukka houses, or, at half the cost of the first bungalows, having the floors and tiles of the old ones, to begin with, rebuild in the same style. The building we shall begin with I copied from a Native theatre now nearly completed in the city. It will be rustic, purely Native and Indian, but thoroughly ventilated above and below, and will look well. Nearly half of the width of the building will be a shed extension to the main building on each side, and a similar extension in front. The main building of the bungalow in hand is 20×40 feet, and the sheds on each side and in front 8 feet. The upper line of the shed extension is 5 feet below the wall-plate. The upper 3 feet of this space on all sides will be open except lattice-work, to be closed with soft matting by means of cords and pulleys in case of rain or strong wind. Then round the wall below the shed extension, a space of 10 feet; about 6 feet on the two sides of the whole building will be latticed and open, covered by rolling mats in the same way. This can be built in a few weeks, and we can go on then rapidly, economically, and not get stuck fast in the mud—bricks, water, church-debts, etc.

We have copied the above, with the idea that it may perhaps be useful to others wishing to build meeting-houses.

—We learn from the *Dnyanodaya* that there will be a meeting of Native Christians to-morrow evening at 7 o'clock, for united prayer, in accordance with the invitation issued by Native Preachers of Mirzapore, Calcutta. Why should there not be special prayer in all our churches at this time, with reference to the advancement of the Lord's work in India?

—The following is from the *Madras Church Missionary Record*:

We grieve to find from the *Mission Field* for July that the S. P. G. has given its *imprimatur* to, and has reproduced in a cheap form, the letter to the Archbishop of Canterbury which Bishop Douglas published previous to the Day of Intercession last year. And we are still more grieved to find that instead of retracting any of his uncatholic statements in reference to the work of our fellow-labourers in the Mission-fields of India, the Bishop re-states them in a preface from which the *Mission Field* makes some extracts. The Bishop persists in saying that the preaching and the Mission work of all outside the pale of the Episcopal Church, for so we understand him to mean, is simply the presentation of an "abstraction of Christian truth" "dissociated from the kingdom" of Christ, is "disobeying the commands of our leader," and "fighting Goliath with merely human weapons which grace has not proved and faith has not sanctified." We only wish Bishop Douglas would visit the London Mission in South Travancore, and then pass on to the adjoining Missions of the S. P. G. and C. M. S. in South Tinnevelly, and tell us wherein the first of these is more "dissociated from the kingdom" of Christ and "divorced from the organic life of a community" than the other two. For ourselves we heartily agree with what the Bishop of Manchester said at a Missionary Meeting at Manchester in April last:—"However valuable, and to us inestimable, is such an institution as the Church of England, we do not desire, and we ought not to desire, to take and plant down the Church of England, with its bishops, deacons, archdeacons, chancellors, and so forth, in South Africa, among Hindus, and in every habitable part of the globe. What we want to plant is an organization which would be a witness to the people among whom it was set up of a power, a supernatural power, hitherto unknown to them, and attracting them by its beauty, its loveliness, and its sympathies." We believe that every Protestant Mission in India is doing this; and if, as one result of the Allahabad Conference, all evangelical Missionaries in India could draw yet nearer to one another and work more resolutely in a spirit of mutual forbearance, consideration, and love, we believe that the converts gathered out by the agency of different Societies will have no difficulty in uniting together, and that the Indian Church of the future will be such an organization as the Bishop of Manchester describes.

With another part of Bishop Douglas' schemes we must confess we have no sympathy. We refer to his advocacy of missionary *brotherhoods*, and especially missionary *celibacy*. The Church of Rome has taught us clearly to what the celibacy of the clergy tends. As for India, we believe that a married missionary is, as a rule, more useful than a single missionary. We want no other agency than what we already have in the field. We believe that God has blessed, and is blessing, the work of the various Protestant Societies in India, and we are sure that this blessing rests quite as much on those who are not connected with episcopal societies as on those that are so connected. What we do need is a large outpouring of the spirit of love, and of power, and of a sound mind.

A friend has sent us a copy of the *Indian Statesman* of August 23rd, containing the article on Rev. Narayan Sheshadri, which escaped our notice at the time. The article is simply disgraceful. The head and front of Mr. Narayan's offending is that he takes money from Scotch people to help him in his Mission work. Why Mr. Narayan should be singled out for the gibes and contemptuous criticisms of our contemporary,

when European missionaries whose names are mentioned with respect, have been doing this thing for fifty years and more, we cannot see. It seems to us to savour of—a want of generosity, to say the least. Mr. Narayan was originally a Brahman, was converted in 1843, after a great struggle, and with sacrifices such as far surpass, we fancy, anything our contemporary ever suffered in the cause of truth. He was trained for usefulness by Dr. Wilson, Mr. Nesbit and Dr. Murray Mitchell, and if it is sin to take the money of European Christians for Mission work, we fear they must share with him the responsibility. Mr. Narayan has boldly struck out a line for himself. He has gone into the rural districts single-handed, and established one of the most successful missions in this Presidency, acting throughout independently, and not under the instruction of European missionaries. The ground that was given him for his Christian village near Jaulna, was given not by our Government but by the Nizam's. The Christian inhabitants of this village are supporting themselves, and it is a baseless and unworthy charge that is made by our contemporary that Mr. Narayan is begging money in Scotland to support these Native Christians in idleness. Mr. Narayan is most active and hardworking, and does not allow any to remain in idleness with whom he has to do. A Christian village demands schools, a church, tanks and other public works, and the day may come when the cultivators of this village shall be able not only to support their families, but to provide these public works and institutions; but that they should not be in a position to do it now, can excite no surprise. Some time ago Mr. Narayan was invited to visit Scotland and the offer was made to pay his expenses. He would not have gone if he had not thought that he could have made the visit helpful to the cause he has at heart. He will be back among us in a month or two, and we are very sorry that there should be any among us to grudge him the money he may bring with him for the purposes above expressed. He desires to make this Christian village a model village, not only morally and educationally, but in a sanitary point of view; and they who know best what the Deccan villages are, wish him God speed in this.—As for the general policy of gathering Christians into villages by themselves, there is a difference of opinion among the friends of Missions; but the Christian villages near Nassick, Ahmedabad, Borsad, Gogo, &c., show that many missionaries regard them as valuable. There is not the slightest reference to these in the article of our contemporary, which is nearly a column in length, and which begins with a quotation about "the stock-jobbing theology of the religious world," and ends with these words: "The bell, we think, might be dispensed with, if such a sounding brass and tinkling cymbal as the Rev. Narayan Sheshadri is to be located in the village."

If the article has been written under the impression that it will be agreeable to the Natives to see a convert run down in this way, the writer has missed his mark. Mr. Narayan is held in singular esteem by the educated Natives in Bombay.

Our readers will be interested in the following extract from a letter we have just received from Dr. Murray Mitchell:

I expect our dear brother, Mr. Narayan, here to-morrow. He has been diligently employed in preaching and giving addresses in many parts of Scotland. His visit home has already done much good. I expect to go with him on Thursday next to Iona, from which of old there issued forth so many noble missionaries. A remarkable event, surely, when a converted Brahmin from the far East, preaches in Columba's isle! Mr. Narayan intends to visit America and be present at the great meeting of the Evangelical Alliance.

We find in the *Deccan Herald* an able and important article on the subject of prostitution in the army, and the best way of dealing with it. The attention of our contemporary is drawn to the subject by a memorial of the Baptist Misssionary Society.

The Society have memorialized the Secretary of State for India upon the prostitution which is "patronized and provided for by British authority wherever our soldiers are stationed in India," by which "morality and Christianity are sacrificed to mercenary and selfish considerations." The Society assert, and deny it who can, that "no consideration of health, economy, or expediency can justify or excuse legalized prostitution," and "earnestly pray Her Most Gracious Majesty to abolish a system which is as degrading to our nature as it is repugnant to the first principles of Christian morality." Then, like wise men who know better than to drag sin to light without proposing a remedy for the evil, they at once suggest the only feasible one, remarking "if the attainment of this end require that the present obnoxious system of limitation of marriage in the army should be repealed," the memorialists "earnestly pray that such change may be speedily effected."

Referring to the Lock Hospital system our contemporary says:

In some of our large stations at the time we write, the system is being so expanded to militate against the ravages of this disease that it has been found not only requisite to take in a radius of five miles round a cantonment into the registration, but to prevent men from being led away by unregistered and unhealthy females, recourse is had to increase the numbers of licensed practitioners with the *most attractive obtainable*, and parties of selected regimental police are sent out in the dark in "*skirmishing order*" to cut off unauthorized ones from attacking the sacred precincts of the "lines." These are positive facts which speak for themselves, and we refrain from comment, because, bad as they are, we see no other way out of the difficulty but the one suggested by the Society. Let us therefore turn now to the great scheme it proposes.

To most military men the scheme appears preposterous because of the greatly enhanced expense, if soldiers marry, and because of the *impedimenta*.

We know we are now in the *wrong* path, let us cut our way through to the *right*. We grant that the innovation could only be introduced gradually, and that it would cost a great outlay. What advantages would be obtained from it? In the first place we should substitute virtue for vice, and secure the attendant blessing of the former, while the curse which invariably accompanies the latter even in this world would be in this particular avoided by a great body of our public servants for whom the State is bound to provide morally as well as physically. We might hope reasonably to conquer by this agency another great difficulty in our military affairs—we allude to the difficulty in obtaining good recruits. At present the soldier, as a rule, soon learns to find he has made a mistake in taking the shilling, and almost from the day he enters the ranks looks forward to the moment when he may leave them and return to his home. There is no disguising the naked truth, the uncomfortable fact, that the service is no more popular now than it was in days of press-gangs. You can't make what is unpleasant a "heaven" by the addition of twopence a day per private soldier. Money won't make a man happy in the army, more than it will out of it.

We will add to the above a thought or two of our own. If soldiers must be unmarried that the State be not too much burdened, a much greater saving would be effected by imposing celibacy on the officers. If all the officers of a regiment were single and paid accordingly, the amount of saving would be enough to allow of marriage on the part of almost all the soldiers. It is a bad rule that won't work both ways, so there can be no question of the badness of the existing rule.

But, to be more practical, let us ask what proportion of a soldier's time is demanded for actual war. Taking the entire number that enlist in the British army, we are sure that we are within bounds when we say that less than one-twentieth of the soldier's time is demanded for actual warfare. Is it necessary that he should be trained and supported nineteen years in order to be ready for a campaign in the twentieth? Is it not a fact that some of the most successful campaigns have been won by soldiers who have been but a few months under arms? In the war of the American Revolution, the colonists were without drilled troops and were immediately confronted by a well-trained British army, yet they not only managed to hold their own, but were successful in more than one pitched battle. The question is (and it is one we have repeatedly asked before), Is it necessary to maintain an army in absolute dependence upon the State, in order that there may be a force ready to meet the State's enemies? We do not believe it. We believe that an army may easily be made to support itself. A soldier that has been under drill for six months, would not be likely to lose any of his fitness if allowed after that to live and support himself as a civilian, appearing once or twice a month under arms if need be. There are some vested interests that would suffer by the overturning of the present system, and these are so strong as to leave us little hope of change until the day (may it soon dawn!) when men shall learn war no more. But oh, what a satire upon our boasted civilization, is the legalized and methodized alliance with iniquity in its most degrading form, which now constitutes our best device for the protection of the British soldier!

The Bombay Guardian.

SATURDAY, SEPTEMBER 20, 1873.

THE RULE OF THE SPIRIT.

The following is given as a new reading of an old passage: "It is not by might nor by power, but by my Spirit, saith the Lord, working through men who speak grammatically and possess intellectual ability." We much prefer an old reading of this old passage, found in 1 Cor. ii.: "I came not with excellency of speech or of wisdom, declaring the testimony of God; my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God; which things we speak, not in the words which man's wisdom teacheth." This matter of intellectual ability is just one of the great ministerial snares of our time. Men are expected to give evidence not merely that they are taught of Christ, but that they are abreast of the literature of the day, and well posted up in the favourite topics of our time. We do not deny that some such men are wanted; but a man may be an excellent minister of

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the Gospel who knows simply Christ and him crucified. It condemns a man at once in the estimation of most congregations, if his grammar is at fault; 'set him aside at once' is the general verdict; but what says the Lord of the harvest? Are you sure that he never sends forth such labourers into his harvest? We have good proof of the contrary. It has pleased God very greatly to use, and that in the greatest work man has to do with, namely, the salvation of souls, men who were far from coming up to the grammatical standard of the day. What the Spirit of God is intent upon is the communication of truth, and to do this, he uses a heart that is controlled by that truth, animated by love to God and to man, and a mouth that knows how to impart to others the thoughts and feelings of that heart. It has often been made evident to us that the Lord Jesus looks at this matter differently from what most of us are disposed to do. So far from setting aside men that failed to speak in accordance with Lindley Murray, we have seen him put a singular honour upon some such. Given a man who fails thus, but who is thoroughly loyal to Christ, and will not allow himself in any thing unbecoming his calling, and another who is faultless in his diction, but is more afraid of displeasing society than of displeasing God, we believe that Christ will choose the former as better fitted to presuade men to flee from the wrath to come.

In the recent Wesleyan Conference at Newcastle there was some discussion regarding the qualifications of local preachers. The *Freeman* refers to this subject, saying: "Baptists, equally with Wesleyans, need to look at this matter. *A professional ministry, if left to work alone, will never win the world for Christ.* Experience proves that educated ministers are more useful in the Church and among the children of believers than in the outside world. *Lay agency, of which preaching by the unprofessional is only a branch, that is, the personal witnessing of each Christian for Christ to the Christless, is the one and only hope of carrying the glad tidings to the multitudes* who never attend our places of worship. We commend the subject to our readers as worthy of their earnest and prayerful consideration." We give the above as one of the interesting intimations coming before us, of the fact that God is calling his people to come up to a higher platform. We have italicized some of the more important expressions. Christians are awakening to a sense of their responsibility to be 'lights in the world, holding forth the word of life.' This, and the belief that holiness is a practically attainable thing, are among the most cheering signs of the times.

We do not know why any particular denomination should have the monopoly of any good thing. If the Methodist plan (which we believe to be very much the Bible plan) of seeking to enlist every Christian as an active witness and worker for Christ, is good, is followed by good results, and has the blessing of God, why should not other denominations be willing to adopt it, and seek to outstrip the Methodists in this very thing? Where the Spirit of the Lord is there is liberty; liberty to adopt whatever methods are best calculated to fit us for the accomplishment of our functions as a congregated body of Christians. Christians in all parts of India are to wait upon God to-morrow evening in special prayer for "the development of new and efficient means of extending the kingdom of God." Now are we willing to adopt the means that the Holy Spirit may show us to be most effective, even if the introduction of these methods may involve a breach of some of the traditional walls in which we may have shut ourselves up? Is it worth while to pray, unless we are absolutely willing to be guided by the Spirit of God? Can we offer acceptable prayer on any other condition?

TEXTS AND THEIR MEANINGS.

"*Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit.*" John xv. 16.

There is here a doctrine of election that is too much lost sight of; election from others with a view to the salvation of others. So far from implying a rejection of the rest, it is with a view to their salvation that the election takes place. The apostles were chosen and separated, and subjected to very favourable influences, trained by Jesus and afterwards baptized by the Spirit, in order that they might be enabled to approach men with overwhelming evidences of the power of Christ to save. This idea runs through the prayer of Jesus (John xvii.): "They are not of the world, even as I am not of the world; sanctify them through thy truth; as thou hast sent me into the world, even so have I sent them into the world." Election is here seen to be separation, that the chosen may be clothed with salvation and sent to their fellow-men. This principle is well understood in secular matters. If we want to teach a nation to read, what do we? We choose out certain individuals, teach them, and teach them how to teach, and send them forth to the cities and towns. Their scholars in turn are sent forth to smaller towns and villages. So when a distinguished physician goes the round of the hospitals he is accompanied by a crowd of students who notice carefully all his procedure; why? simply that they may go forth in time and endeavour to save the lives of people in all parts of the country. Three thousand-heard the word on the day of Pentecost and were converted; they saved themselves from that untoward generation; but it was in order that they might afterwards seek to save that generation. Every Christian is called to be 'a light in the world, holding forth the word of life.' Just exactly as he fulfils the end for which he is called out of the world, he becomes fitted to bear back to it the blessings of salvation. Find a church composed of true Christians; you may very justly call them an elect body; but unto what are they elected? they are elected to have the spirit of Christ and the mind of Christ, and in this way they become fitted to carry and commend the Gospel to others. Peter was chosen that he might be a fisher of men; Paul was a chosen vessel unto the Lord to bear his name before the Gentiles and win them to Christ. An illustration may also be found in the way in which our great emigrations have been effected. A few choice spirits went first, dared and surmounted the difficulties, made themselves well acquainted with the advantages offered by the new country, and then turning to those whom they had left behind, they so represented the matter that many more were induced to follow; these again in turn, having prospered in the new land, sent home glowing accounts and earnest invitations. Take, for another illustration, a king whose army has revolted against him. He succeeds in subduing the mutiny, but the mutineers continue in large numbers to occupy certain frontier villages. He invites them to come up and establish themselves in the vicinity of the capital, offering them not only a free pardon, but land for cultivation, a home and other advantages, if they will swear fidelity and surrender their arms. The great body scout the proposition, and many think it is simply a scheme to deprive them of their liberty. At length, a good deal of influence having been brought to bear upon certain of those men, they are induced to make the venture. They find the king more than ready to fulfil his promises; and before they have been long settled in their new and happy homes, they find in themselves a great desire to disabuse the minds of the other insurgents and bring them to the place where they are located. These now are the very men to take the invitations. They are so far successful that a considerable number consent to remove; and these in their turns become the means of winning many others. 'Let him that heareth say, Come.' It is not only true of the apostles, it is true of all Christians with the exception of those converted in their last hours, that the Lord has chosen them to go and bring forth fruit, to be a light of salvation, to hold forth to their perishing fellow-men the way of life. They who have been converted from among the Hindoos, have been brought out of darkness into God's marvellous light, that they may be fitted to testify unto the great body of their countrymen the saving grace of Christ. It is for the sake of these quite as much as for their own sake that they have been elected. Peter, in his first epistle, says: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness; that the Gentiles may, by your good works which they shall behold, glorify God in the day of visitation." The same cross that assures me of Christ's love to me, shows me that God will have all men to be saved and to come unto the knowledge of the truth. We see then how grievously we wrong the word of God by understanding its doctrine of election as dividing mankind into the elect and non-elect; when it allows no man to call himself elect unless he recognizes the love of God to the unsaved remainder, and consecrates himself to the work of seeking their salvation. The Calvinist finds in Romans ix. a very absolute expression of his doctrine; but no Arminian could set forth the universality of divine grace, its freeness to all, more explicitly than the apostle does in the very next chapter. In ch. ix. we read: "Jacob have I loved and Esau have I hated," quoted from Malachi; but the spirit that breathes in ch. x. carried the early evangelists right among the descendants of Esau, and a Christian nation gradually arose among the very mountains whose desolation Malachi announces. The descendants of Jacob were the chosen line in which the Messiah came; but he came for all. And we are never more in the way of making our calling and election sure, than when, with a heart full of the sense of God's love for all, we are diligently engaged in commending the Gospel to all.

THE SUNLESS NATION.—X.

(An Allegory.)

One or two stones struck us as we went on, and I proposed that we should enter a *café* until the crowd should have dispersed. My companions assented and we sat down in a retired part of the *café* where we could talk without being overheard.

Light-seeker.—This is not so pleasant as our vineyard life in the sunlit land, where we had such frequent opportunities of meeting our loved associates, uniting in melodious songs to the Prince of Light, and speaking to one another of the promises that smiled upon us.

The one-eyed disciple.—I find it good to be here. I hope you will not allow yourself to lose heart because of the difficulties we have encountered.

Light-seeker.—The thing is this: Are we doing good to anybody? No one has received our testimony. We have only called forth an ugly exhibition of evil passions. I am ready for any work or any sacrifice that is likely to benefit somebody. As for that scapegrace we are seeking, is it likely that he will return with us? If after having fairly reached the sunny region and had experience of its delights, he yielded to the miserable solicitations of this wretched region, what hope is there that he will again attempt to break away from the bondage of this place? I do not give these as deliberate opinions, but they suggest themselves to my mind, and it may be well to weigh them.

One-eyed.—I am glad you have spoken out your thought, for if you had gone on harbouring it in secret, your hands and feet would have become heavy and languid for the work before us. Remember the Prince of Light. What if he had been unwilling to turn his back upon the glory and felicity of his Father's house, to come and dwell among a people so bitterly opposed to his project? What if he had been easily discouraged? Is it not a great privilege to be associated with him in suffering, even if there should be no other fruit than his approbation? You speak of the smiling promises that cheered us among the sons and daughters of light; but have we no promises here? Nay, I believe, we are compassed about by the most excellent and potent words of our Lord. I turn the light of the stone upon this bare wall, and what do I see? "Lo, I am with you." We are not alone. He that has all might is with us; and the people who cry out against us, and throw dirt and stones at us, can do nothing whatever without the permission of our Leader and Commander. Let us look to him at all times. When these people foam and rage against us, and speak contemptuously, and we can see in them no good thing to attract our complacency, let us cling persistently to the great fact that the brightest and best of beings has purchased with agonies immeasurably beyond anything we can know, the privilege of saving each of these men and women.

Light-seeker.—You have helped me much by your words. How could I allow myself to be so easily disheartened, or rather tempted to feel disheartenment? The joy of our Lord is with us for this very end, that he may reconcile us to all the tribulations we encounter.

One-eyed.—I know what thoughts will sometimes arise in these minds of ours. Our Lord is so mighty, so gloriously supreme in power; he has such absolute dominion over all; the people that molest and thwart us, what are they in the presence of our King? and yet it is they that seem to have the power, and not we. His people are despised, cast out, vilified, stoned, imprisoned, tormented, slain; their enemies appear to have everything their own way. Looking at things as they appear, our cause seems to be that of the powerless and the unbefriended, and theirs to be that of the mighty and irresistible. Only there remains the mystery that, notwithstanding all their power, we manage to live on and new sufferers come forward to take the place of the slain. The thought arises, Why should there be such a hiding of the power that really belongs to us? Instead of just maintaining our foothold in this region, why do we not go forward from victory to victory? Why should the enemy be permitted so long even to seem to triumph? If there is power with us, why, when they challenge us to produce it, are we unable to do so? These thoughts come into the mind at times, I know.

Light-seeker.—Very true. And how do you answer them?

One-eyed.—One to whom I spoke on the subject, said that our Commander had some secret purpose of his own to accomplish by it. Another said that the fault was with us: the Commander had placed all his power at our disposal, if we would fully confide in him and subordinate all our will to his. This last I believe to be the true state of the case. Let us together direct the light of our gleaming stones to the wall.

We did so, and we read there in characters of light, "This is the victory which overcometh the world, even our faith."

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Mr. Daood Mokham, Catechist of the Rev. Mr. Deimler, C.M.S., while passing the Mazagon bridge last night was attacked by a young Mussulman, who stabbed him with a knife on the back just below the right shoulder, and also gave him a cut on the head. Mr. Daood took hold of the knife, which the ruffian pulled back with great force, and this has cut his thumb fearfully. The cry which the Catechist raised brought some policemen from the Mazagon Police Office near by, who apprehended the Mussulman, and conveyed Mr. Daood to the J. J. Hospital. Of the three wounds the one on the back is serious, being about an inch deep, but is not, it is hoped, of a dangerous nature.

Mr. Daood was not acquainted with the Mussulman. But Mr. Daood is a preacher, and had lately an animated discussion with a number of Mohammedans in Kamathipurah, and it would seem that religious hatred must have prompted the ruffian to commit this base assault.

Yours, &c.,

19*th September* 1873. X.

Epitome of News.

Saturday, September 13, 1873.

The following article (somewhat abridged) is from the *Indian Mirror;* the remarks are intelligent, and creditable to that paper: "Whatever rationalism may mean in England and other civilized countries, in India it denotes both intellectual infidelity and moral degradation. We know there are not a few men among European rationalists whose honesty and philanthropy are of an unimpeachable type. Nor is this unaccountable or strange. It is not difficult to understand how in a state of society governed by a healthy public opinion, and surrounded by a moral atmosphere surcharged with Christian influences, men may apostatize intellectually without ruining their character. Though they do not acknowledge any moral or religious control, and even audaciously and scoffingly ignore everything sacred, they are compelled to bow before the tribunal of human society, and submit to its decrees and injunctions, which are all evidently based upon religion. Western civilization has been in a large measure moulded by Christianity, and its discipline must therefore be of an essentially moral character. Hence is it that those who deny Christianity and conscience are still under the domineering influence of Christian civilization, and are thus saved from those moral dangers and sins to which their infidelity would otherwise inevitably lead their unfortified souls. There are thousands in Christendom who have no faith in conscience and immortality, and think it silly to offer prayers to a Personal God; and yet these men fortunately escape many of the dangerous vices to which self-relying humanity is liable, simply because they are unconsciously guided by that Divine influence in society which theoretically they ignore. They cultivate, if not for the sake of the next, at least for the sake of the present life, the virtues of chastity, honesty, veracity, benevolence and philanthropy, and keep their carnal propensities under habitual control. Such is not the case in our country. Those who renounce Hinduism and become unbelievers, wildly run away beyond the reach of all moral discipline and fall into unbridled vicious indulgences.

"The Hindu heretic sees no *via-media* between orthodoxy and irreligion, and plunges, head foremost, into habits of dissipation, carnality, and dishonesty. Unbelief acts on the lower propensities of the mind and stimulates them. Where there is no fear of social or religious discipline the heart naturally runs into vicious excesses. There are many of the Young Bengal school who give up Hinduism, then become intemperate, lustful, dishonest and untruthful, and then become rationalists and infidels with a view to justify their sins with false philosophy. Their infidelity and sin act and re-act on each other and grow simultaneously. We sincerely trust our youthful countrymen will not readily fall in with the prevailing rationalism and scepticism of the age. They ought to know that rationalism is in many cases immorality in a philosophical garb, and scepticism is the forerunner of a multitude of vices."

—*Christian Advocate:* "Her fall is attributed to the deleterious influence of her practice of reading 'pernicious literature'" is a remark taken from a secular journal regarding the now notorious murderess 'Kate Stoddard.' And this, alas! is the cause of the fall of hundreds and thousands of the young of both sexes of our land. Very few of us have the remotest conception of the extent to which this soul-poison is circulated in our midst, and the means resorted to in order to give it entrance into the purest families, to the ruin of the children. Our railroad cars are flooded with it; it flourishes on the tables of all our news-rooms, and in the windows and at the street-corners of the numerous dealers.

"Mr. Andrew Comstock, of this city, made some revelations to the Committee on Obscene Literature of the recent Young Men's Convention which were absolutely startling. One would imagine that even an incarnate devil could not invent such hellish means to pollute the rising generation as he clearly demonstrated are daily and hourly put into practice with the deliberate intent to ruin every boy or girl whom these by Satanic wiles may reach. Disgusting books are numbered by the hundreds and published by the tens of thousands; obscene prints of every style and character are circulated in immense quantities, and are so put up that they may be unsuspectingly forced into the notice of innocent persons. Packages of these are cunningly introduced into the schools of both sexes, and mere boys are made the agents of their circulation as a means of gain. Again, a great many harmless-looking ornaments of jewellery for the person contain concealed within them the beastliest of pictures, which may be exposed to view through a little orifice or the loosening of a clasp."

—A correspondent furnishes a Calcutta paper with the following story: "The head-constable of a place called Nali, about 7 or 8 miles from Haripal, arrested a Brahmin and his wife on a pretended suspicion that they were not man and wife, but some village woman eloping with the man, caused them to be brought over to the outpost police station, and there, after putting the woman within lock and key, ordered her husband to go and bring witnesses to prove his statement, if he wanted to have her released from custody. The poor fellow, finding no other means of rescuing his wife, left the place in all possible haste to do the almighty head-constable's bidding. In the meantime this ruffian, impelled by a vile amorous desire, first solicited the woman to open the door, which was bolted from within, but finding that she was unwilling to comply with his request, broke open the door, and, little suspecting that the woman had in the meantime, apprehensive of his foul intention, armed herself with a keen-edged sword which was hanging against one of the walls of the room, rushed in, only to be cut in twain. This fatal turn of the event brought many other constables to the spot, but no one dared to approach her, who, horrified at her own deed, stood before them like a statue, until her father and her husband arrived at the place and disarmed her."

—Most of our readers may remember something of the Duke of Brunswick's eccentricities. He died lately. The Paris correspondent of the *Indian Statesman* says:—

—"He calculated to live till 90 if he were not poisoned, but has been taken away at three score and ten. Where be his diamonds now, his wigs, his chocolate-coloured horses and carriages, the artist who painted and glazed him? The Shah showed his diamonds, the Duke locked up his. His valet Shaw swallowed his diamond shirt-studs once; a smart emetic made the culprit render up the precious stones, which the prince ever afterwards wore as buttons for his boots. The wigs were black, probably after the colour of the famous Brunswick horse; and the hair on each was of different lengths. When angry he wore a wig representing hair closely cropped. He took an action against any journal that slightingly alluded to him; he was very niggardly, and refused to give his only daughter, the Countess de Civry, a centime to live on. He was Monarchical to the backbone, yet bequeaths nearly all his fortune to

the Republican city of Geneva. Why? No one can tell, not even the Genevese themselves. The tomb of the Scaligeri, that the Duke has ordered to be taken as the model for his own, is certainly the most sumptuous specimen of Lombardian Gothic art of the fourteenth century; about one million of francs is the estimated cost of making a true and faithful copy of the tomb; the iron-work, once a wonderful piece of art, is very far surpassed by modern skill. Strange that the principal of the three tombs of the Scaligeri is that which encloses the remains of a fratracide—perhaps a compliment to the Duke's brothers, who unseated him in the Duchy in 1829—and all recall the worst of dictatorships."

MONDAY, SEPTEMBER 15.

—*Indian Statesman:* "The *Englishman*, which is generally a clear-headed paper, volunteers to become the collector of a fund for enabling Mrs. Hogg to bear the expense of appealing against the decision of the Divorce Court. One lady signing herself 'A Wife and a Mother' writes to the Calcutta journal enclosing Rs. 30 for this laudable object. She says 'if the verdict is allowed to stand, there will be little difficulty in any unprincipled husband obtaining a divorce from an honest and true wife, and blasting her character, and if, a mother, separating her from her offspring, which would be the most heart-rending of all the consequences of divorce.' We do not care to inquire too closely into the motives which have called forth this burst of virtuous indignation, or indeed to do more than express our pity for the 'Husband and Father.' An honest and true wife, as honesty and truth obtain among English women, will not carry on a clandestine correspondence against her husband's wish, will not break her pledged word to give up intercourse with her lover, —will not, in short, place herself in any position where the breath of slander might justly blow upon her. This 'Wife and Mother' hopes and believes that large subscriptions will be realized for the fund from the ladies, not only on account of their sympathy, but for the protection of their own interests."

We are sorry that the *Englishman* should lend himself to such a questionable proceeding as this.

—Mr. Walker, Shipping Master, charged the proprietor of a tavern with harbouring two seamen from the ship *British Sceptre*. They went to the tavern Royal Oak about nine o'clock in the evening, where they were received and sheltered, and had been kept there for seven days. The *British Sceptre* has now sailed. Mr. Walker stated that his object was to put a stop to tavern-keepers giving assistance to men such as these in leaving their ships. These men were now destitute, a charge upon Government and the community, and are not likely to get a ship or other employment for the next six months."

—*Madras Athenæum:* "The Government of Madras have appointed Miss Pogson, the eldest daughter of the worthy Government Astronomer of Madras, to be Assistant Astronomer at the Government Observatory; this young lady will very shortly arrive at Madras to take up the appointment. We congratulate Mr. Pogson, the public, the ladies, and this young lady in particular, upon this high and honourable advancement. This is the first time, we believe, that a lady has obtained an office in the public service of the State at this Presidency, and as it is due to the observation of the stars we doubt not many of our fair readers will follow the example set them by their sister, and that the ranks of our Uncovenanted Civil Service will, ere long, show a long list of ladies in the service of the Government."

—In connection with the Moplah rising, twenty men have been taken prisoners, and one of them has committed suicide.

—*Indian Statesman:* "Miss Carpenter's grand scheme for the promotion of native female education, which at the time was eagerly responded to by a host of influential natives in Madras, seems to have gradually drifted into nothingness. Towards the close of 1870, a Female Normal School was opened with great *éclat* in Madras, and a head mistress was got out from England at great expense on a salary of Rs. 300 per mensem. This lady commenced her *onerous* labours with seven pupils, and at present holds somewhat of a sinecure with but three to instruct! It is scarcely to be wondered at, then, that the institution is about to be closed, after an almost fruitless expenditure of some Rs. 25,000 on the part of Government."

—King Cotton waxes weaker and weaker, whilst, according to the *Statesman*, "tea, coffee, jute, rice, and hides show a remarkable increase. In five years the export of Assam tea has just doubled, and the best authorities say that this figure will be increased threefold at the end of another five, not merely by extension of cultivation, but by improved agricultural and manufacturing methods. While the value of the jute export has risen to above 4,000,000*l.* sterling, the nascent manufacturing enterprise of Bengal shows itself in the exportation, chiefly to America, Australia, and the Straits Settlements, of 188,212*l.* worth of gunny and cloths, after supplying the enormous local demand."

—The same: "In a recent report the Postmaster General of Bengal says:—'When lately in Orissa I was told that when a post-letter arrives to an ordinary Oorya ryot, it is laid in the middle of the room, the family is called round it, and weeping and lamentation and tears follow, as if a great evil had fallen on the house.' If people thus so strangely and so strongly object to receive a letter, they are not likely to write any, unless it be for the purpose of annoying their enemies. The Ooryas, in fact, now look upon a letter very much as many Englishmen still regard a 'telegram,' as an objectionable form of communication, neither to be sent nor to be received if any other mode of correspondence can be employed."

TUESDAY, SEPTEMBER 16.

—The *Bombay Gazette:* "The Scotch Church at Kurrachee was to be reopened under the Rev. Mr. Hogarth on Sunday last."

—Aden official news: "The *Dalhousie* brought back thirty-four survivors from the *Singapore*; sixteen hands had perished, including the captain and all officers except the third and fourth engineers. Three of the crew of the *Kwangchow*, who refused to leave the ship when abandoned by her captain, were also brought to Aden. It is thought that the *Kwangchow* might have been saved if she had not been so hastily deserted, as she remained standing and little injured from about the 18th to the 19th August. It was not so with the *Singapore*, which was completely broken up in three or four hours.

—J. H. Gouldhawke in the *Indian Daily News* says that "on the 8th instant one of those strange phenomena passed over some villages on the north of Purneah that have astonished and frightened mankind, and have been put down to supernatural causes.

"The shower of rain with which quantities of small green berries fell was a very ordinary one, like hundreds of passing showers that occur during the rains. No earthquake, thunder, or lightning accompanied the prodigy. The pattering of the berries was first mistaken for hail. Men, women, and children rushed out to collect the berries that were falling everywhere, of the size of common English peas. A waterspout must have drawn these berries up and brought them from some other part of the world, for no one can recognize them as belonging to any tree or plant indigenous to these parts. When fresh, they were green, mottled with white streaks, and had a slight point; the outer skin or husk is thin and comes off readily. It resembles a pea in dividing into two parts. It is so full of oil that it burns with a clear flame, though green. I enclose some. Can any one say what they are, and where produced?

"This fact has given rise to a number of fallacies."

Instead of the waterspout, say that which is the cause of waterspout, namely, a whirlwind assuming the form of a column, with a vacuum in the centre.

—The *Lancet;* "Professor Louis Agassiz opened on the 8th ult. a natural history school, in which books and lectures are to be dispensed with, and the pupils taught by direct contact and familiarity with the objects of study. For this purpose the Penikese Island has been presented to Agassiz by its owner, Mr. John Anderson, who has also supplemented his gift by a donation of 50,000 dollars in money. In the programme of the school, the Professor intimates that none need apply for admission who mean to use the charming and healthy island merely as a summer resort. Hard work is to be the condition of pupilage. 'It will no doubt,' he says, 'appear to many a wearisome process to sit for hours before a specimen without any but a very general direction what to do with it. I would therefore advise all those who wish to be taught natural history in the way in which it is generally taught, by recitations, to give up their intention of joining the Anderson School.' Forty applicants have already come forward, of whom sixteen are women, the whole number of pupils being limited to fifty-six.

"In an address to the students in the presence of assembled friends, Professor Agassiz said: 'I want you principally to study marine animals. The only way to do that properly is to have them alive by your side. I have never had in my laboratory better opportunities for work than I place at your disposal. I think that pupils are made too much to turn their attention to books, and the teacher is left a simple machine. That should be done away with among us. I shall never make you repeat what you have been told, but constantly ask you what you have seen yourselves.'"

—"With regard to the spelling of Indian names, Government now formally declares 'that the time has passed for the further discussion of the merits of alternative systems, and the system prescribed for adoption should be adhered to and carried into effect.' This adoption will be made incumbent upon all the local Governments. The orthography of some well-known places is to be retained."

—*Bombay Gazette:* "The Damascus correspondent of the *Levant Herald* gives an account of the work done by Lieutenant Conder, R.E., and his party, who are engaged in carrying out the objects of the Palestine Exploration Fund. They have not, he says, been 'digging up Moabite stones or other sensational objects,' but have done some good solid work. Of the 6,600 square miles to be surveyed, 1,800 are now completed, or $\frac{3}{11}$ of the whole area. The following are a few of their most recent discoveries:—1. Site of an unknown Jewish town. 2. Identification (probable) of Ecbatana. 3. Three groups of finely finished tombs, superior to the tombs of the kings at Jerusalem; one of them has a kind of enamel and fresco inside. 4. Five fourth-century convents hitherto unknown, with walls still standing. 5. Four other convents in a less perfect state of preservation. The following places have also been recently visited and surveyed:—Athlit has been carefully surveyed, and drawings made of its buildings for the first time. Cæsarea has been carefully explored, plans made of all its buildings, and its aqueduct traced and examined for six miles. The temple has also been identified. Timnath-Serah, the birthplace (burying-place?) of Joshua, has been identified as Tibney. Plans have been made of Joshua's tomb, which was shown in the days of Jerome. Modin has been mapped and sketched, and plans made of the tombs of the Maccabees. Full details of all ruins are noted on the spot, such as the size of stones, character of mortar; and the architecture receives special attention, careful measurement being always made. Drawings are always made of the capitals and cornices. In this exhaustive manner every ruin in the country is treated, and already over 500 towns have been so noted."

WEDNESDAY, SEPTEMBER 17.

—The *Friend of India* publishes "a lady's appeal to every station in India." It is on behalf of Miss Macpherson's work among the poor destitute children of London and other large towns in England. "Through the wondrous power of love and sympathy, she first humanizes these little vagrants, then, removing them from their former associations, raises their belief in human love to a belief in the Heavenly individual love, uniting with this, invaluable teaching in practical duties, and knowledge to fit them to take a place in family life and happiness.

"Four or five years ago Miss Macpherson's thoughts were led to Canada as a home for her rescued children, and now the work has grown in her hands, till, this May, she safely transported her 1500th child to its hospitable adopted country. The sum of £12 covers the outfit and passage of one child. Many amongst us can surely spare that 'to save a soul alive,' and all can give something."

At the Tract and Book Society's Depository, Bombay, are a large number of admirable photographs of Burmese scenery, the proceeds of which are to be applied in aid of Miss Macpherson's work.

—*Lucknow Witness;* H. C. M. on Mr. Taylor's work in Calcutta: "I had the pleasure not long since, of spending a few days in Calcutta and joining in worship with the Methodist brethren there. I was much blessed and strengthened by all I saw and heard. The services are held in the Baptist Chapel in Intally, which was very kindly offered by the Missionary in charge, Mr. Kerry. The incidental expenses, punkahs, coolies, lighting,

&c., are borne by Mr. Taylor's congregation. Besides the usual morning and evening service on the Sabbath, there is preaching on Monday and Tuesday evenings. Some time previous to Mr. Taylor's going to Calcutta, English services were held in this chapel, but were given up subsequently. I am informed scarce any one used to attend; but this cannot be said now, as on Sunday evening, the 24th ultimo, there could not have been less than 200 persons in the congregation. Eighty of these have applied to be admitted into the Methodist Episcopal Church, and with the exception of a very few, all have received the evidence of their acceptance with God. Others desire admittance, but, as they do not wish to attend the class-meeting and comply with the usual conditions, they cannot be received. I am inclined to believe that there are many in Lucknow and elsewhere who would not object to Methodism if they were received thus, and not put to the test of a religious experience. If a church seeks to be living and useful, it ought never to admit into its ranks those who are not savingly acquainted with Christ, or who are not seeking so to be. No one is permitted to enter the Civil Service and other Departments under Government without undergoing severe examinations, and the same rule should be strictly observed in regard to the admission of candidates into the service of Christ.

"Many Roman Catholics have been converted (not to Protestantism, but *to Christ*), and are endeavouring to lead others to the Lord. May God bless them, and may they grow in grace and the knowledge of His love! No doubt the Roman Catholics are very much incensed at this. They, along with a number of Protestants, are of the opinion that a man should continue to belong to the religion in which he has been brought up, at all costs, even though he be walking in the ways of sin and death. What a mistake is this! If a person is not doing well in one department, whether it be owing to himself or the service he is in, he never hesitates to accept a higher appointment with better prospects of future advancement: but it is passing strange that when one acts in the same way in regard to his eternal welfare he is lowered in the esteem of his fellows and despised. How true that saying of Christ's 'Ye shall be hated for my name's sake'! Perhaps a greater proof of this truth could not be found elsewhere than in Calcutta. A young man, the son of Protestant parents, was about five months ago brought to consider his ways, and renounced them, and obtained salvation through Jesus' blood, as has been proved by a consistent life (for after all this is the greatest proof—*one's life*). Instead of the father being grateful to God for the great change wrought in his son, he took to persecuting him, and at last told him. 'You must quit Taylor and his meetings or you must quit my house.' The young brother counted the cost,—was convinced that in order to grow in grace and usefulness he must attend the services and have communion with those who, in the hands of the Lord, had been the means of bringing him to Christ; and, his soul being of greater value than home and its associations, he, with a sorrowing heart, left the house, and is up to the present time battling for God."

Thursday, September 18.

—Home Intelligence; August 29: The four Americans engaged in the Bank forgeries have been found guilty, and sentenced to penal servitude for life. Great excitement was produced in London by a discovered conspiracy to liberate them.

The first of a number of life-ships has been launched at Southampton. It is named the *Peronelle*, and is to keep watch in the Channel to succour vessels in distress.

The flag difficulty, or some other, is declared to have put an end to the Royalists' fusion negotiations in France.

A Ministerial crisis is imminent at Madrid on the question of the execution of certain condemned insurgents.

Señor Castelar is elected President of the Spanish Cortes.

Carthagena is still held by the insurgents.

The Grand Vizier of Persia is said to have come to a perfect understanding with the Ottoman Government on all questions pending between Turkey and Persia.

The safety of Elmina is assured by the latest reports from Cape Coast Castle.

Sir Andrew Clarke is gazetted Governor and Commander-in-Chief of the Straits Settlements.

A fatal railway collision has occurred at Retford, by which three lives have been sacrificed and many persons seriously injured. A similar accident has also occurred at Eastbourne, by which a child was killed and several persons were injured. At Virginia Water station, on the South-Western line, two celebrated racehorses, Queen Mab and Virgin Queen, were so much injured by a collision that they had to be killed. The jockeys had a narrow escape with their lives.

Several lives have been lost, and a great deal of property has been destroyed by severe thunderstorms throughout the kingdom during the week. In several places the lightning has been described as something terrific.

A terrible fire has occurred at Belfort, United States, which has destroyed a great portion of the town; and many persons have been killed and injured by the explosion of the boiler of a steamer on the Mississippi. Captain Jack and five of his accomplices are sentenced to be hanged in October.

The Committee of the African Missionary Society are in great anxiety concerning the safety of the *Allen Gardiner* mission schooner, with Dr. Stirling, the Bishop of the Falklands, and their farm steward, Mr. Bartlett, on board.

Friday, September 19.

—Germany is deporting her ecclesiastical vagrants, who, unfortunately for England and America, are finding their way to those countries. The *Overland Mail* says of them: "A Bismarck will certainly be wanted in England pretty soon to make a clean sweep of the Jesuits. The receding tide from Germany sets in here—that is clear enough. A side-by-side paragraph in the daily papers will now and then illustrate the progress different communities are making to or from Rome. Here, for instance, is a record of a sermon at Geneva by Father Hyacinthe, declaring that the true Catholic doctrine of the Real Presence in the Holy Sacrament has been grossly corrupted and materialized, and containing a fearless denial of the corporal presence. With this report is the instructive announcement that a London voluntary choir at St. Lawrence, Old Jewry, has resigned, chiefly because Mr. Walrond, the new incumbent, has made a change in the service of the Holy Communion, in the position of the celebrant, and some other particulars, by assenting to which, say the members of the choir, in a formal resolution, 'we should practically deny the doctrine of our Blessed Lord's holy presence in the Eucharist.' It is something to know that the loss of the volunteer choir on these grounds is not regretted by a section of the parishioners. Strange that whether it *is* the body, or *means* the body, should still be debatable in England."

—The *Christian Advocate* says of these: "A paragraph in the secular journals announces the arrival of a company of the Jesuits expelled from Germany, who are said to be on their way to the far West, in the intention of pre-empting a stamping-ground along the line of the Pacific roads. And we might add that these are not the first of the black-coated and sleek-faced gentry; we have had them among us for years, during which time they have planted such footholds in secret that they will soon cease to act stealthily. And we have no doubt that troops of them are scattered over the South, preparing their work among the negroes, whom they hope to attract by the form and ceremony of their ritual service. The truth is that the Jesuits are among us fairly and squarely, and the sooner we know and appreciate the fact the better. They are insinuating themselves into our public institutions of all kinds, and by means of cunning and chicanery are likely to have full sway in some of them. They are the advisers of unprincipled politicians, who care for nothing but place, and with whom they are satisfied to share the spoils of office. It behoves us to keep a sharp eye on these dangerous cosmopolitans, whose victims are generally in their snares before being aware of their presence. We utter the cry of warning, Look out for the Jesuits!"

—The same: "The *facsimile* of a rare medal has just come under our notice, which proves this to be the centennial year of the expulsion of the Jesuits from Italy by Pope Clement XIV. On the 16th of August 1773 he issued the famous order wherein, for *the peace of the Church*, he abolished the order of Jesuits for all time. And in memory of this event the medals were struck. They have become very rare, and but few copies are said to be in existence. They are now, in view of the interest taken in the intrigues of the order, quite in demand, and have been reproduced in photograph, from which we describe them:—On the one side they bear the half-length likeness of the Pope, with the inscription: '*Clemens XIV. Pontif. Max.*' The Pope has his hand raised in the act of imparting a blessing. On the other side our Saviour, followed by two of the apostles, one of whom we know to be Peter by the great key at his side, is driving from his presence three 'fathers of the Society of Jesus;' and below is the inscription in Latin: 'I have never known you—depart from me all!' The medal bears the date of the famous expulsion by papal edict, 1773."

—With reference to an extract from the *Advance* to be found in another part of our paper, a subsequent issue of the *Advance* says: "We have received several letters inquiring if the story of a prayer-cure related in the *Advance* last week could be relied on. Our informant was the wife of a minister resident in Topeka, and those who wish to verify her story can obtain the names and full particulars by addressing Mrs. Sarah F. Stevens, Topeka, Kansas."

—The *Indian Statesman* says that "there is in Hamburg a mercantile house as devoted to the interests of science as to those of trade. Messrs. Godeffroy, South Sea merchants, employ their fleet of five and-twenty merchantmen not only to carry on their business, but to obtain information of all kinds relating to the geography, ethnology, and natural history of the South Sea Islands and Australia, for a periodical published by them from time to time, and to collect curiosities for the museum established in connection with it. The following singular fact was lately recorded in the *Journal of the Godeffroy Museum*:—An Englishman residing in one of the South Sea islands possesses the faculty of discerning the approach of a vessel a day or two before it becomes visible, and even of describing its shape, and whether it is a brig, a schooner, or a barque. He states that it is possible to discover ships which by reason of the shape of the earth are not perceptible by the direct action of sight, by means of the vapours which collect on the horizon at a certain height above any solid object. The shape of the little cloud thus formed enables him to determine that of the vessel beneath the horizon. He adds that such observations can only be relied upon in clear weather and when made from high ground."

There was a person at the Mauritius, some ten years ago, or more, who professed to have the same power.

—Deaths last week—309.

Selections.

PERFECT THROUGH SUFFERING.

I was to change cars at a small town in Ohio. We reached there in the early morning, before any one was astir, and I went into the little sitting-room of the hotel to wait for the train. One other person had got off from the cars also, and was waiting too. I only noticed that it was a woman. I was too much absorbed in my own grief to observe anything closely. The past few weeks seemed to me a terrible dream. A month before, a telegram had called me from my quiet college life in Pennsylvania to Boston to see my mother die. She had gone there to visit friends. While there she was stricken with paralysis, lingered speechless one short month, and died. And now I was on my way to our desolate home alone.

I threw myself upon a sofa to rest, and in my selfishness it seemed to me that no sorrow was like mine. A groan startled me, and I saw that the woman had fainted. I sprang to her assistance, and by the use of camphor and other restoratives soon saw her open her eyes. I noticed that one arm hung useless by her side, paralyzed, and the spasm that she had just had was what I had witnessed so many times in the past month. So I watched her with intense interest. There was something in her face that astonished me, for it made one think of that verse in the first chapter of Colossians, "Strengthened with all might, according to His glorious power, unto all patience, and long-suffering with joyfulness."

Or, as Faber expresses it,

> And when it seems no chance or change
> From grief can set me free,
> Hope finds its strength in helplessness,
> And gaily waits on thee.

She had not spoken a word to me, but her face had spoken. There are some faces that always speak of Jesus. *Faithful* just expressed it; so full of trust, not one little place left for doubt. She had evidently travelled a long way, and needed food; and so I ordered some warm drink and just what I thought an invalid could relish, for the extreme poverty indicated by her dress, and her

friendless condition, made my heart ache. She was sick, suffering, almost helpless, and yet travelling alone, but with that look on her face that Stephen must have had when he saw heaven opened.

When she could speak, her sad story made me weep. Six months before she had had paralysis, and all her money being soon gone she found herself dependent upon strangers; and then she told me of the goodness of God to her, for he had made everybody kind to her, and her sufferings had brought her so much nearer to the infinitely tender Helper that she never could murmur. She was on her way to Cleveland, hoping to be taken into the hospital there. She had started without any money, and yet had not wanted anything; all her wants had been wonderfully supplied. She had had these spasms of the heart frequently in the cars, but had always found some one to care for her through the terrible suffering.

The patience of our dear mother had astonished every one. She had been surrounded by every comfort that money could buy, ministered to by children who idolized her. But here was this poor woman, making her way to a distant city, alone, scarcely able to walk, often unconscious, with pain, no comforts, no friends, no money, and yet no repinings, no murmurings, only full of thankfulness to God because he was so good to her; thankfulness because she could use one arm and could walk a little. The story of the cross heard from her lips was a new story to me, though I had heard it from the pulpit from my earliest childhood.

I had always believed it possible for a Christian to reach these uplands, to trust so perfectly, to be so very sure of the unchangeableness of God's word, that in the midst of grief and suffering he might be able always to "rejoice evermore." But when this first sorrow of my life had come to me it had left me rebellious, unsubmissive, and very selfish in my grief. The lesson this sweet saint taught me I shall never forget. I do not know whether she ever reached Cleveland; I do not even know her name, but she is to me a "crownless queen," to reign so wonderfully over poverty and suffering.
L. M. L.—*Christian Advocate.*

MR. D. L. MOODY AT SUNDERLAND.

Since my last we have had a good work going on. On Thursday evening, July 31, we had a very large meeting in Bethesda Chapel. Brother Moody was, as usual, very earnest in dealing with souls. At the after-meeting many were induced to retire to the vestries, and again souls were there born of God. On Friday evening we had a full chapel at Ebenezer. Much prayer was offered up afterwards, and, though not a large number went into the vestry, some of them found peace.

On Sunday, August 3, our beloved brother Moody addressed the young men of Sunderland generally, and especially those belonging to the Young Men's Christian Association. In the afternoon a large number of young men came, and Mr. Moody seemed carried away by his enthusiasm for young men. It was a most powerful and telling address, and our beloved brother Sankey concluded with some of his touching singing and music. This special address has brought out many young men, some of whom have already found Jesus, and have devoted themselves for life to Him, while others who attended are still seeking the Saviour.

In the evening of Sunday the Victoria Hall was crowded by upwards of 3000 souls. Mr. Moody again preached with great power, from the text "I pray thee, have me excused," completely demolishing every vestige of excuse for refusing the invitation to the marriage feast. The address was characterized as usual by the tenderest sympathy and compassion for sinners. At the close Mr. Sankey gave "O prodigal child, come home, come home," and "Almost persuaded," which are very effective in deepening the convictions and desires of souls to be saved. At the after-meeting at Bethesda Chapel 600 to 700 persons came together. The vestries were filled with anxious souls, and again many found the Lord.

During the present week meetings (quite unsectarian, as announced) have been held in the Victoria Hall; a large number have attended, and at the after-meetings some have on each occasion been saved by the blood. On Friday an all-day meeting has been announced, of which I shall (D.V.) give you some account next week. Sunday, August 10, is expected to be their last day here, as they have many invitations to labour.

The noon-day prayer-meeting has been a power for good, there having been so many *answers* to prayers offered there. We ask your readers to give thanks for all the good done here, and to pray for still greater blessing, and also for the young converts, that they may stand fast. It would be premature to say anything of the number saved. Three and four young people in a family are stating, with smiling faces, that they have found Jesus. There is chaff among the wheat always, but let us not be backward in praising the Lord.—Yours in Him,

August 7, 1873. OMEGA.

MISSION WEEK AT BERROW.

DEAR SIR,—Knowing the interest you take in the special efforts being now made for the spread of the gospel, I have much pleasure in sending a few lines on the "Mission Week" in the old Saxon parish of Berrow, where it was my privilege to take part, and join with the Rev. Prebendary Stephenson and the Rev. Edgar Thwaites. The Vicar of Berrow had for some time desired a mission week, and after reading the account of what took place at Blaisdon, and the opening of the large "gospel tent" by the warm-hearted rector there, he determined to make application for the loan of it, and so become one of many others to whom it was lent.

The special services commenced in the church on Sunday morning, July 20, on behalf of the Church Missionary Society. The people seemed impressed and much interested, though the attendance was not large; but in the evening we had a splendid gathering of all classes, and many coming from a distance, so that the gospel tent was well filled, and many remained outside. Great attention was manifested, and the presence and blessing of the Lord were felt by many.

Services were held every evening that week in the tent, and many had reason to thank God for puting it into the heart of the vicar, the Rev. Henry L. Harkness, to carry on this important work. The attendance varied, but much good was evidently going on. It was lifting up the gospel standard in the midst of a dry and barren land. The people of God all around seemed encouraged and refreshed; many came from a distance, and would take home with them an enlarged spirit of faith, and love, and zeal; while many of the parishioners themselves seemed moved to hopeful and better things, and became aroused far beyond they had ever been before. God alone can tell what souls were really born again by the power of the Holy Ghost; but we trust time will indicate many a real and lasting blessing, and that the recent "mission week" in Berrow has indeed more than answered all the longing desires and heartfelt prayers of the vicar. I must not forget to add the missionary tea-party in the tent on Wednesday was a great success. The tent was as full as it could hold, with nearly 500 people afterwards. There is one very important auxiliary in all these "mission weeks," to which sufficient attention has scarcely yet been given; I mean that which the great Luther used so well, viz. the immense influence and power of downright good gospel hymns! Few of us at the present day use this as we might and ought. In a little tract called "Our Mission Week," just published by Nisbet, I have ventured to call special attention to it.—I remain, dear Sir, your very faithfully,

CHAS. B. NEPP,
Vicar of Perry Barr, near Brmingham.

Miscellany.

—Another Remarkable Prayer-Cure: Our readers will remember the account in these columns some time ago of the physical recovery of Mrs. Miller, of Oberlin, in answer to prayer. The test of months has demonstrated that its effects are indeed permanent. And now comes to us the narrative of another similar experience no less remarkable. Our informant vouches for the exact truth of the story, and gives us names of those familiar with the occurrence.

In one of the issues of the *Advance* last autumn—some time in November, I think—was given an account of the instantaneous healing of a lady by the prayer of faith. Many of your readers will readily recall the circumstance, for it attracted much attention and comment at the time, and in many hearts sank deep the question "Can *I*, too, have such faith?" But at least in one case that short recital proved indeed the little "grain of mustard-seed," which soon sprang up, increased a hundred-fold, and brought forth wonderful fruitage.

In one of our little Kansas villages there lives at present a humble, faithful missionary pastor. His wife, of like character with himself, devotes her time to her little family; striving by example as well as by precept to teach them, above all other lessons, that trust in and love for the One whose eye ever watches over them, whose hand ever gently leads and guards them—which shall prove, in all their after-years, more precious than silver and gold, more comforting than any earthly honours or pleasures.

The oldest child, a little girl of twelve, was, at the time of the publication of the article above referred to, a helpless, hopeless invalid. For three years she had suffered from the effects of chronic rheumatism, which had settled in one of her limbs and defied all the skill of the physicians who had been called. The leg was shrunken, stiff at the knee, shorter by some two inches than the other, and the hip-joint was being gradually drawn from its socket, till the little one had become unable to move except with the severest pain, and her friends had been forced to resign themselves to the unwelcome truth that she must be a sufferer for life.

To that little home came the beloved *Advance*, to comfort and cheer, as it cheers and comforts so many others; and to her little suffering child the mother read its contents week by week. She read of this wonderful cure. The child's interest was instantly awakened, and she could think and speak of nothing else. "Mother, *do you believe* that Jesus could cure *me* if we had faith enough?" She sought for all the sweet promises, "*Whatsoever* ye ask in faith, believing ye shall receive;" "The prayer of faith *shall* save the sick," and all the precious company of Christ's assuring words; and again and again she asked her mother, "Don't Jesus *mean* what he says; and isn't it just as true now as then?"

What could the mother say but "Yes" to her innocent child, while her own heart faltered to come up to the full measure of faith in her own case. The little one persisted, "I do believe Jesus will cure me, as he did that lady, if we can only have faith enough. She had been sick forty years, and I only three, so it will be easier to cure me than it was her. Mother, I *have* got the faith; *haven't you?*" Cannot every mother feel for that dear mother whose every nerve thrilled in sympathy with her suffering child? But to have such faith—*could* it be possible?

She strove to reason with her child, to tell her perhaps her sickness was a cross the loving Saviour saw it best for her to carry! that her sweet submission to his will might be far more to his glory than her recovery. But the little girl persisted all day—"Mother, I have the faith: Jesus will cure me if we will ask him *believing*. Won't you, dear mother, have the faith, too?"

The next day was the same, only she seemed more urgent in her appeals. During the forenoon, a physician, who had attended her somewhat, and was much interested in her case, came in to visit her, bringing with him a new application, that he felt quite sure would relieve her, and perhaps benefit her permanently. He gave the mother explicit directions, talked hopefully to the little girl, and left, promising to come again in a few days and note the effect of his prescription. After his departure little Mary looked up solemnly in her mother's face, and said, "Mother, I cannot have that plaster put on."

"Why, dear?"

"Because, mother, *Jesus* is going to cure me, and he must have all the glory. Dr. — doesn't believe in God; if we put that plaster on he will say it was that which helped me; and it will be *all Jesus.*" So earnest was she, that her mother at length placed the package just as she had received it on a shelf, and said no more about it.

The little girl and her mother were alone that day, the father being absent from home. When the household duties were done, she called her mother to her. "Mother, will you pray *now* to Jesus to cure me? I have got the faith; I *know* he will if you will ask him!" The mother, overcome, yielded to her daughter's request. As she sank upon her knees she remembers glancing involuntarily at the clock, and noticing the time then she commenced praying; and there came over her a feeling such as she never before experienced—as of the very presence of God; as though she had his hand in hers, pleading for her little child. This is the last she remembers till she was roused by her daughter, who had her hand on her shoulder, and was joyfully exclaiming, "Mother, dear

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mother, wake up! Don't you see Jesus *has cured me?* Oh, I am well! I am all well!" and she was dancing about the room, literally healed.

The mother looked at the clock, and found she had been on her knees over an hour, in what state she cannot tell—but that her child has been whole from that hour is her blissful experience.

One week from that day, when my informant first saw the girl, she was out sliding on the ice with her companions. From that day to this she has had no further trouble; the limb is full, round, and perfect; there is *no difference* between it and the other.

To every question asked she replies, with the overflowing gratitude of a loving heart, "Jesus cured me!"

Is such faith too great for any of us to attain? "Whosoever shall not receive the kingdom of heaven as a little child, he shall not enter therein." S. F. S.—*The Advance.*

—A home paper says: The Pastoral addressed by the Bishop of Lincoln to the Wesleyans of his diocese has drawn forth several letters in reply, the longest and most important of which is one from the Rev. H. W. Williams, of Hull. After some preliminary matter, Mr. Williams proceeds to disprove the doctrine of the Apostolical Succession, and to deny the assumption of the Bishop that the Church of England is *the church* of this country. He holds "that there is no precise form of church government traced out in the New Testament as that which should continue everywhere and for ever; that the various congregations of believing men who belong to the Church of England are only some of the churches of Christ in this land; and that the whole doctrine of the Apostolical Succession is unsupported by Scriptural evidence, and comes into collision with some of the principles of the Christian revelation." After lengthened comment on the doctrine of the Apostolical Succession, Mr. Williams takes the Bishop to task on the question of ordination. "In our estimate," he says," the ordination of any man to the Christian ministry is an act of peculiar solemnity; but we maintain, with a large proportion of Protestant Christendom, that Presbyterian ordination, such as I and my brethren in the Wesleyan Methodist ministry have received, is equally valid with Episcopal. We hold, too, that an ordination does not of itself constitute a man a true minister of Christ, but only recognizes him as in the judgment of the Church, and more particularly in the judgment of those already in the ministry, called to this office by the Holy Ghost. And we object most decidedly to any theory of ordination that would represent it as impressing on a man an *indelible* character, making him the instrument of grace and blessing to his fellows, and giving to him the right of government, to some extent, in the Church, irrespectively of his personal piety and his ability to edify by teaching the people of Christ." Mr. Williams then proceeds to maintain that the existence of separate religious communities is a necessity, on account of the present constitution and doctrines of the Church of England. He contends that, by requiring assent to the Book of Common Prayer, the Church of England has made it impossible for some on whom the Lord has laid his hand, calling them to be separated to his work, to minister within her pale. He next repels the charge of schism, which he says falls harmlessly on the Wesleyans. "Many of us were never associated with the Church of England at all; we have been brought to God in Christ Jesus under the influence of Methodist teaching and worship; and, while standing as distinct churches, we are ready to give the right hand of fellowship to all other Christian communities who hold the essential principles of our religion, and who are anxious, as we are, to diffuse scriptural holiness." Referring to the Bishop's proposal for a conference, Mr. Williams says the proposal cannot be entertained, for several reasons—1st, because the Methodist ministers and people could not consent to be amalgamated with a church whose present condition shows that it possesses no securities for the preservation of Christian truth in its integrity and purity, and the discipline of which is wholly inadequate to deal with cases of grievous departure from the essential principles of our holy religion; 2nd, because the Methodists could never consent to such a union as the Bishop suggests, because they would thus be virtually sanctioning his principle that the Church of England is in this land the *only* Church of Christ, and would practically disown and estrange themselves from the other Nonconformist Churches of our country; 3rd, because the ministers of Methodism could not submit to *reordination*, which would in effect imply that previously they had not been valid ministers of Christ. Such is the substance of Mr. Williams' reply, which we should have been glad to transfer to our columns entire had our space permitted. Most of our readers will agree in thinking that the proposal of the Bishop of Lincoln to amalgamate the Wesleyans with the Church of England has been well answered.

TELEGRAPHIC NEWS.

London, 11th September: A third steamer has been chartered by Government to convey troops and stores to the Gold Coast.—The Emperor of Germany is going to Vienna on the 15th October.—Eight deaths have occurred from cholera in Paris.

Paris, 11th: It is officially stated that the importation of six to seven million hectolitres of corn will be sufficient to meet the deficit in the French harvest. The success of the fusionists is considered hopeless. A proposal has been mooted to prolong the power of Marshal MacMahon.

12th: The Archbishop of Paris has issued a Pastoral strongly attacking Italy; the journals in Rome which published the same have been confiscated.—The French Clerical and Legitimist journals insist on the termination of the *provisoire*.—The Duc de Broglie has disclaimed responsibility for the Pastorals of the Bishops.

London, 12th: The Persian Vizier has been dismissed. It is stated that the post has been abolished.

13th: Sir Garnet Wolseley and staff have sailed for the Gold Coast; immense quantities of stores and ammunition are being shipped.

Madrid, 13th: The Cortes have voted the extraordinary powers demanded by the Señor Castelar against the Carlists, comprising a forced loan of four millions sterling, and calling out the entire reserve, fining heavily all persons failing to respond.

London, 15th: The *Great Eastern* has arrived at Queenstown, but has failed to repair the cable of 1865.—An Admiralty despatch, dated 20th August, states that the town of Vamah has been destroyed for treacherously firing on an exploring party, of whom several were wounded, and Commodore Commorell severely so.—Dissensions have occurred at Carthagena in consequence of the scarcity of provisions.—107 deaths occurred at Paris from cholera during last week.—The Germans evacuated Verdun on Saturday last. There was great rejoicing of the inhabitants, but no disturbances took place.—General Sir Garnet Wolseley intends to construct a wide road and single line of railway to the Ashantee capital.—H. R. H. the Duke of Edinburgh left yesterday for Livadia.—The Persian Grand Vizier has been sent a prisoner to Koom.

The Hague, 15th: The King of Holland yesterday opened the States-general; in his speech he said that the general and financial conditions of the country were favourable, and that the Acheen war would be energetically prosecuted.

London, 16th: Advices from Madrid report the defeat of the Carlists with great loss near Tolosa; the Carlists numbered 14,000 men.—England and Italy are perfectly agreed respecting their course at the Suez Canal Conference to be held at Constantinople on the 1st of October.—The *Times* correspondent describes the affair at Chamah as a serious disaster of enormous moral value to the Ashantees. Out of several boats' crews not a single man escaped unwounded.—One hundred tons of American iron have been sold at Liverpool, underselling English iron.—The Shah has revoked his orders relative to the Vizier, who has been appointed Governor of Resht.

Madrid, 17th: The bombardment of Carthagena has commenced. The Insurgent frigates are making an excursion to the neighbouring coast towns for the purpose of obtaining provisions. The British Admiral has notified to the Insurgents that he will remain neutral unless the bombardment of the town is attempted.

Rome, 17th: King Victor Emanuel has started for Vienna.

London, 19th: The *Gazette* announces that a sum of £2,750,000 surplus income has been applied since April to the reduction of the National Debt.—General A. Harding is about starting for India to assume command of a Division of the Bengal Army. He has appointed Captain R. S. Hall, of the Coldstream Guards, his Aide-de-Camp.—The last German soldier quitted French territory yesterday morning.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, September 12th:*

For Southampton.—Mrs. C. J. Cook and 2 infants.

For Brindisi.—Mr. McQueen and Mr. A. Thompson.

For Venice.—Mr. Young.

For Aden.—Captain A. Seiur, and A. Leloup.

Per Str. *Tanjore, September 19th:*

For Southampton,—Mr. H. Carrick; Mr. Richard Barrow; and Mrs. Padley.

For Brindisi.—Mr. Charles; Mr. O'Connor; Mr. F. Robertson; Mrs. Paul and child; Miss Paul.

For Venice.—Mr. and Mrs. W. Woodrow; Mr. and Mrs. J. O. Hay.

PASSENGERS ARRIVED.

Per Str. *Persia, September 17th:*

From Genoa.—Captain Henderson; Rev. Otto Willkolmn and Company; Mr. M. A. Raheem; Mr. Mahomed Aga; and Mr. G. Syrima.

Per P. and O. Str. *Mooltan, September 18th:*

From Southampton.—Mr. A. Watson Mylne; Mr. A. C. French; Col. and Mrs. Lowther and infant; Mr. and Mrs. H. B. Blaikie; Mr. M. Jennings; Mr. H. Burford; Mr. W. J. George; Mr. H. R. Morgan; Mr. and Mrs. Kinder, 2 infants, and child; Mrs. O'Dwyer, and child; Mr. Bagote Parsard; Mr. Nedhee; Mr. East; Mr. M. Moor; Mr. Reid's ayah; Mrs. Stobart's ayah; and Mrs. Birkett.

From Ancona.—Mr. Lang.

From Brindisi.—Major Harrison; Mr. and Mrs. Cotgrave; Rev. A. L. Onslow; Mr. H. S. Cox; Major Caldecott; Mr. Foote; Mr. Gover; Mr. J. H. Herbert; Mr. F. R. Hogg; Mr. Jellicoe; and Mr. Glen.

From Suez.—Mr. M. Mastras and Mr. Skr. Calloo Sanoola.

From Aden.—Mrs. Sibbons and infant; Miss Kay; Saleh Juckee and 2 friends; Troops of H. M.'s 2nd Grenadier Regt. N. I., 7 Privates, one woman and child.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTHS.

CUMMING—July 24th, at Sattara, Mrs. Anthony Cumming, of a daughter.

HOBSON—On the 13th instant, at Breach Candy, the wife of J. F. Hobson, prematurely, of a son, still-born.

MARRIAGES.

CHENNELL—DINWIDDIE—Sept. 11th, at Kamthi, by the Rev. W. Gale, Mr. John Chennell, to Emily, daughter of Captain Dinwiddie.

CRAWLEY-BOEVEY—PHAYRE—September 16th, at Baroda, by the Rev. A. G. Cane and the Rev. W. Jones, A. W. Crawley-Boevey, C.S., 5th son of the late Sir Martin H. Crawley-Boevey, Bart., of Flaseley Abbey, Gloucestershire, to Annie Maria, 2nd daughter of Col. R. Phayre, C.B., A.-D.-C. to the Queen, Resident at Baroda.

DEATHS.

CUMMING—September 10th, at Sattara, John James, the beloved son of Mrs. and Mr. Anthony Cumming, aged 5 years and 5 months.

ALLEYNE—September 10th, at Hooblee, near Dharwar, Surgeon Major R. A. Alleyne, H. M.'s 12th Regiment N. I.

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